/500 cont./

281 course, increased when the strip dries. Since the man has carefully avoided having the strap curl up lengthwise, it comes out smooth and even after it is thoroughly dry.

281 The women often use a strip of leather about five meters long
482 and one centimeter wide as a carrying strap, mun. They coil the center section several times lengthwise, the width of the coil corresponding to the width of their backs. Then they loop the two end pieces, left and right, in the coil. The two end pieces are placed over the shoulders, while the middle piece is drawn around a bundle of wood or a piece of baggage which the woman has previously loaded on her back as she bent the upper part of her body far forward. By drawing the straps tight, she keeps the burden immovable.

281 Leather in one form or another is used for sewing and tying things, for the water scoop and the hand protector, and for many other little things. They always keep it handy and it can easily be obtained (213). All types of leather, however, suffer from the

213. In recent times the Yamana have shown a great fondness for a cigarette-tobacco pouch made of a piece of leather from an otter tail.

[276]

excessive dampness.

281 /501/ Whereas in the foregoing other kinds of containers or
415 bags of hide were mentioned, here I refer to the kinds made of bird skins, minus. The skins of cormorants and penguins are regarded as very suitable; they are more durable because of the coarseness of the feathers. The natives make a long incision on the underside of the animal and remove the entire skin. They sever the wings and legs from the inside and finally the neck at its uppermost vertebrae. The head is sometimes left on. Sometimes they cut off the whole neck, as well as legs and wings, from the outside and afterward sew up these openings and also the long incision over the belly, except for a slit a hand's breadth wide which is left as the opening. In such a bird skin one keeps lighter and more delicate things, such as necklaces and pigments, the feather diadems, and so forth (214). They very seldom turn

214. Hyades (q):306 grouped together

/570 cont./

263 [271] on the meat. Finally, without conscious intent, the Indians take the ocean spray, even larger drops, into their mouths when it strikes their faces while they work in the canoe or on the beach. These individually very insignificant particles of salt I should estimate as a not too small daily total in view of the high salt content of sea water (332). The Yamana need a somewhat larger

332. We look in vain for any reference to this among those Europeans who have only expressed their astonishment at the absence of salt. All the missionaries and many travelers report that the food is not specially salted, for example, Outes (g):52, Hyades (q):339, and others. The latter (d):306 also maintains: "Sea salt as a condiment is unknown and would not be appreciated" /translated from French/; it is much sharper than cooking salt, as is well known.

amount of salt than the Selk'nam because they eat considerable amounts of light fat daily and because the meat juice of all the animals they consume contains far less salt than guanaco meat. This amount of salt is supplied to their bodies unconsciously, so to speak, but very definitely, and for this reason they do not need to sprinkle additional salt on their roast.

It is not surprising that the Fuegians are also unacquainted with any kind of spices and stimulants. Without reservation Hyades [276] (d):306 emphasizes: "They do not use any intoxicating, narcotic, or stimulating substance" /translated from French/ and adds in another place (f):564 that they do not have "condiments." This designation includes pepper and nutmeg, cloves and caraway, 262 vinegar, and similar things. Liquid fat, however, from seals and whales, if one wishes to include that here, is very often taken in small amounts (333), but it serves the natives as actual

333. Hyades (f):564 confirms that "seal oil is very much enjoyed and that the natives drink it with pleasure in small amounts, before or after the meal" /translated from French/.

/572 cont./

133 Lawrence and Adelheid, refuse all alcoholic beverages on principle. The former has often and emphatically lamented the devastation that alcohol still inflicts on her compatriots. She has repeatedly said that so much alcohol, which formerly was entirely unknown, has very much weakened the memory of the members of her tribe for their old traditions and beautiful legends. She is scarcely wrong in this.

• 276 177 Most men have, of course, become accustomed to tobacco. They do not care so much for cigarettes, but prefer pressed tobacco which they smoke in pipes. They think this is more pleasurable, and it also lasts longer. The pipe is particularly convenient on the canoe trip. They are not capable of really enjoying the taste of tobacco; it is only the playful occupation with the pipe that amuses them. Not unimportant in this connection is their desire to be like Europeans. Self-respect and the need for recognition would make it impossible for a Yamana to refuse a cigarette offered by a European. Smoking never develops into a passion among our Indians; if they do not have tobacco, there is nothing in their behavior to indicate that they are missing something. Among primitive peoples tobacco does not have anywhere near the harmful effects on their health that alcohol has.

271 312 Since not a single alcoholic beverage is available to the Fuegians, they are dependent solely on natural water. It comes to them from many rivulets, springs, and brooks. No matter how cold it is, it does not harm them; some people prefer it, the colder, the better. They lay stress on pure water. If they have no other choice but to get water from swampy, boggy places, they put a layer of beard moss (Usnea barbata) or small-leaved shrubs (Nothofagus antarctica) on top and press it down slightly. This causes the filtered water to seep slowly through to the surface, the roiled mud soon settles, and the water is potable. In other swampy spots they pull up a small shrub or the thick fleshy stalk of a swamp plant, and the water quickly gathers in this hole; in a few minutes it becomes clear (338).

338. Snow (a):1, 344 observed: "On one occasion, being thirsty, and seeing no fresh water near, I indicated my desire;

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ESTHETIC AND RECREATIONAL ACTIVITIES

517 A great deal of *Yahgan* recreation was incidental to the initiation and other rites and through the feasting and social activities that accompanied set events such as marriages, or chance meetings of families at camps, or larger gatherings of longer duration occasioned by treasure trove in the shape of stranded whale. In connection with some of even the more solemn rites there were intervals of free play releasing tensions developed during the more serious phases of the rites.

276 Narcotics were totally lacking. No alcoholic or other intoxicating
[273] beverages were made or used by the *Yahgan* before their contact with the Whites. Nor was tobacco grown or in any form used.

531 Art.—There was no form of sculpture or of carving in wood. The only designs, if they can be called such, were the lines, dots, and circles used in face and body painting and in the ornamentation of lodges and paraphernalia in connection with the major rites (fig. 14). There was a certain crude artistry in bodily decorations and in the personal adornments referred to elsewhere in the present paper.

All in all, there are few if any peoples in the world that possessed a more rudimentary esthetic development than the *Yahgan* and their neighbors, the *Alacaluf* and *Ona*.

526 Games and sports.—There was no gambling, no games with elaborate rules, no team games unless group wrestling could be called such, and no competitive games except wrestling.

524 Boys practiced with the spear, bow and arrow, and sling, and at
857 stone throwing, but this was as much vocational as recreative activity.

There were certain quite simple children's play activities, such as swinging, rolling down hillocks, endurance hopping on one foot, and group play such as tcenalóra, in which boys and girls crouched in a line one behind the other, sang together a melody in which the meaningless word "tcenalóra" was repeated, and slowly danced rocking back and forth in imitation of a canoe making its way forward
[533] through the waves. Songs sung on one long meaningless word were common accompaniments of children's group play.

[481] All the women could swim; the men could not. Recreative swimming was rarely indulged in.

524 Adults' games, in some of which the children could participate, were equally simple. Such were: blindman's-buff, hopping and singing at the same time, throwing small burning sticks in the air, standing in a circle through which "it" in the middle tried to break. The ball
526 game was popular: A ball made of seal gut stuffed with feathers or grass was kept in the air by the players with strokes from the palm of the hand. Men and women might play the ball game together.